new sects. Ch'an was further developed late in the seventh century by Hui-neng, who professed to hark back to Bodhidharma but really differed from him in experiencing and teaching sudden enlightenment as the way to salvation. In the latter half of the eighth century the Ch'an, in the form in which it had been developed by Hui-neng and his successors, was made by an imperial commission the orthodox school of Buddhism. This preeminence it has held ever since. Hsiian-tsang is largely responsible for the Fa-hsiang, or Tz'u-en-tsung, also known as the Wei-shih-hsiang-chiao. Its founder was an Indian teacher, but to Hsiian-tsang are due the standard translations of its chief works. In the judgment of some experts, the Fa-hsiang school constitutes the highest point reached by Buddhist philosophy. It taught that the visible world is only an expression of thought. It was, therefore, highly idealistic. Its chief books were the product of profound reflection and careful, logical reasoning. It advocated Yoga practices as a way to religious realization. Closely related to the Fa~hsiang was the Hua-yen school. The Lii-tsung or Vinaya school frankly had a Chinese origin, being founded by Tao-hsiian in the seventh century. It was perhaps partly because of the Confucian background in China which emphasizes virtue that it stressed moral discipline and asceticism as the way to salvation.

The last Chinese Buddhist sect to appear was Chen-yen ("True Word,'[7] in Japanese Shin-gon) or Mi-chiao ("Secret Religion"), in the eighth century. Although, like so many of its predecessors, it claimed for itself an Indian origin and for its first head in China an Indian missionary, and although it was a development of Indian Tantrism, a late and somewhat degenerate form of

Buddhism, like the others it could not have survived and prospered if it had not fitted into the Chinese environment. In its more intellectual forms pantheistic, rejoicing in symbolism, declaring that the one spirit manifests itself in many emanations and forms, and claiming that it has an esoteric —"true word"— doctrine revealed to initiates only after a long and gruelling novitiate, in practice it stressed magic formulae and ceremonies and thus provided a short cut to salvation. From time immemorial the Chinese have made much of ritual as an important means of regulating and controlling the unseen forces of the universe. Hence, in its popular form, Chen-yen was eminently congenial to